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*RELIGION ALSO REPRESENT A POWERFUL FORCE OF RECONCILIATION*

*ANSWER*

 The first question is how does religion affect a persons life which serves as a powerful force of reconciliation. Both religion and sport may have a big impact in your life in so many different ways. Both determines where you are going in life, values, morals and what your standards are.. In my life religion has impact my life the most. As a catholic I believe in abstaining from sexual relationship until marriage.

 The post September 11 world is seized with the dangers of religious extremism and conflict between religious communities, particularly between two or more of the Abraham faith: Islam, Christianity and Judaism. The threat of religion and conflict is in the thoroughly explored, however, to the extent that hyperbole and exaggeration are commonplace. In the popular mind, to discuss religion in the context of international affairs automatically raises the specter of religious- based conflict. The many other dimensions and impacts of religion tend to be downplayed or seven neglected entirely. The contribution that religion can make to peacemaking as the flip side of religious conflict is only beginning to be explored and explicated. All three of the Abrahamic faiths contain strong warrants for peace making. There are past cases of mediation and peacemaking by religious leaders and institutions. For example, the world council of churches and the all Africa Conferences of churches mediated the short-lived 1972 peace agreement in Sudan. In South Africa, various churches were at the vanguard of the struggle against apartheid and the peaceful transition. The most dramatic and most frequently citied case is the successful mediation the Rome based community of Sant’ Egidio achieved to help end the civil war in Mozambique in 1992. Repeatedly citing these cases as the main points of reference distorts the reality of religious peacemaking. Most of the cases of religious or faith based peace making are less dramatic in their outcomes. Also, religious peacemaking is becoming much more common and the number of cases cited is growing at an increasing pace.

 The field of religious peacemaking is also maturing. With more sophisticated reflections of its growing experience, a body of knowledge is developing. I made an earlier attempt to reflect on this experience in the book I edited titled Interfaith Dialogue and Peace building. Some of the leading thinkers and PR actioners in the field, including Marc Go pin, Mohammed Abu-Bakr. The book contains an analysis of the keys of success in interfaith dialogue as a mechanism for resolving violent conflicts. It lifts up the unique elements of religious peace building, with a particular focus on apology and forgiveness. It also emphasizes the importance of keeping issues of social justice front and center so that religious peace building does not merely make the participants feel better. There is a number of other important contributions to this literature. When communal identities, particularly religious Identities, are key casual factors in violent conflict traditional diplomacy maybe of little value in seeking peace or conflict management. Douglas president of the international center on Religion and diplomacy has I identified conditions in several situations that lend themselves to faith based intervention

 Religion is a significant factor in the identity of one or both parts to the conflicts. Religious leaders on both sides of the dispute can be mobilized to facilitate peace. Protracted struggles between two major religious traditions transcend national borders as has been the case over time with Islam and Christianity and or forces of realpolitik have led to an extended paralysis of action. Johnson also defines the attribute that religious leaders and institution can offer in promoting peace and reconciliation, including credibility as a trusted institution, a respected set of values, moral warrants for opposing injustice on the part of government, unique leverage for promoting reconciliation among conflicting parties including an ability to dehumanize situations that have become dehumanized over the course of protracted conflict, a capability to mobilize community, nation, and international support for a peace process.

 Religious resources are contained in the four main elements of which religions consist. Haar identifies these elements as religious ideas, content of belief, religious practices, social organization and religious or spiritual experience. These dimensions can all be used in the service of peace making. Two critical elements in religious life that are centrally important to peace making are empathy and compassion and the value of tapping into these attributes is readily apparent in effective religious peace making.